

THE Christian Monitor.

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For the Christian Monitor.

DEAR SIR,

It is generally conceived that the dying words of an individual are calculated to make a deeper impression than the sentiments uttered at any other period of his life; and when any are found who have been illustrious for learning or piety, distinguished by power or wealth, or even conspicuous by prodigality or impiety, their last sentiments are sought after with avidity and diligently transmitted to posterity.

It appears that Religious exercises are esteemed peculiarly worthy of a place in your *Christian Monitor*, and it is therefore presumed that the following anecdote will be rendered acceptable to you for all the reasons aforementioned, and be admitted to a place in your weekly publication. It is not expected that it will appear in the poverty of expression, in which it is conveyed to you. The writer can only narrate in homely phrase the facts faithfully impressed on his memory; the task is yours to give them a dress at once, simple and majestic, calculated to fix the attention of the wanderer and excite the feelings of the heedless.

In the month of June 1812, a minister of eminence delivered in the Capitol a discourse on this text, "There is one God and one mediator between God and man, the man Christ Jesus." After a sublime description of the great I AM, and a just and lively portrait of man in a state of nature, as an alien and a rebel to his God, the gracious plan of salvation through Faith, flowed in animated strains from his hallowed lips. Believers rejoiced and were built up on their most holy foundation; Infidels were shaken; some, doubtless, secretly ejaculated 'what shall I do to be saved;' and others, had

they spoken, would have said "thou almost persuadest me to be a Christian." Before he closed, he stated to his audience that he would relate to them facts which came under his own observation, which in his judgment, aptly displayed the all-important truths he had made the subject of their consideration.

"In the State of North Carolina there lately lived a young man of splendid native genius; his parents were opulent and affectionate, their wealth was liberally dispensed to procure the best of instructors the continent of America could furnish, to guide the studies and perfect the talents of this promising hope of their declining years. At one of the most celebrated universities to the north, he rapidly traced the circle of science, and obtained his diploma with more than usual eclat. But alas, with all his acquirements, he knew nothing of himself or of his God. The seductions of Deism had early insinuated themselves through the fatal eloquence of a Hume, a Rousseau, and a Voltaire. He returned clothed with learning and persuasive powers, not to bless, but to curse society. Revealed religion was the sport of his fancy and the subject of his keenest satire. He had youth, health and all that the world esteems. He looked forward with exultation to a long and honorable life. But how different was the destiny that awaited him in the eternal purpose of him who creates and can destroy. He was suddenly attacked by a hemorrhage of the lungs, which continued to increase, so that the most eminent of the faculty and he himself despaired of his recovery. At the approach of death, sable darkness rested on eternity; his moral scheme faded as the baseless fabric of a vision. In this awful state of agonized suspense I was sent for, by his earnest request.

As it had pleased the author of all good to direct my steps near the mansion of wo, I soon arrived; but my heart was pained with the afflicting intelligence, that it was too late. The blood was then gushing in such a torrent that nature must rapidly be exhausted, or suffocation ensue from the want of power to discharge its copious evacuations. I was soon cheered with the glad tidings that what no remedy could retard, had, as it were, by miracle stopped of itself, and that the patient was quiet. I was introduced into his chamber directly, as he would take no denial, so soon as he learned that I was in the house. O, my friend, said he, as I approached, how thankful I am for your kindness in visiting the most miserable of mortals. You know all my former sentiments of the Bible—I feel I am about to die and all my former philosophic hopes desert me—I am about to launch into a boundless ocean without the glimmer of a solitary star to guide me—I am about to plunge into a deep profound, and there is no foundation on which to rest. Do my dear sir, open to me the plan of salvation, as you understand it in the sacred volume. I directly obeyed the welcome injunction, and preached faith in a crucified Jesus, who, though to the Jews a stumbling block, and to the Greeks foolishness, yet to those who believe, is the power of God & the wisdom of God. His attention was unremitted, and he vehemently exclaimed as I closed, Oh! in how different a light do I now view those things. I am truly persuaded they are from God, but I cannot apply them to myself, in as much as I am too great a sinner; and it must be inconsistent with the justice of God, to pardon in the agonies of death, a creature who has ungratefully used his abundant gifts to revile and deride the mercy manifested through a Redeemer.

I remarked that so soon as the light of the spirit shone into the heart of any poor depraved creature (for there is by nature no difference) that he saw himself a helpless and hopeless sinner, and he had cause to take encouragement therefrom to call mightily on him who is able to save to the uttermost, all who feel the burden of their sins and would come unto God by him—that this inestimable truth had been illustrated by an accept-

ance of one of the Thieves who was crucified at the same time with our Saviour, who received Grace to acknowledge the justice of his damnation, and to ask for pardon. He was silent and seemed deeply to meditate for a moment, and cried out in agonizing and broken exclamations, alas! that man was ignorant and had not been taught the beauty of virtue, he was poor and too easily encouraged by evil example to plunder that his necessities might be supplied—but above all, he had never seen nor heard of a Saviour until the moment of his suffering. My case is the reverse of this. I had a liberal education, opulent and tender parents, and in a word, I have often heard the name of Christ preached in vain. God could extend mercy to this thief; to me the wrath of his indignant justice belongs. His agitations then became so violent that the alarming symptoms of his disorder returned, and I was compelled to retire. In mercy however he had an interval and I was urged to return. He looked on me with a haggard eye. I am on the rack, he said and no hope—Oh! pray for me. I then addressed a sin pardoning God in broken but fervent accents,—my cries uttered in weakness were raised in strength, and the sceptre was held out to this forlorn son of Adam. He was calm and meditative during the exercise of prayer, and when I looked on him at the conclusion, his darkness was dispelled by the Sun of Righteousness who had risen on his benighted soul with healing in his beams. Jesus had said be not afraid, it is I—the tempest was hushed into peace, and he with a heaven-born smile declared that he felt unspeakable joy. My burden, says he, has been taken off. I feel that I can enter on Eternity with transport. Are these says he, evidences of the pardon of sin. I told him that a power to rejoice in the Redeemer, as he had expressed, was certainly the evidence of faith, and that I would give him the hand of fellowship as born of God and heir of the promises. He was tranquil during my stay, and his testimonies rose in successive fulness until he shouted and gloried in rapturous praises to the richness of the mercy of God in Christ—and on my departure he said, may God spare you for a blessing to his people—You have been the instrument of recall-

ing the most distant wanderer—Go, my esteemed friend, raise your voice and proclaim to my deluded associates and to all the world, that I who during my whole life had reviled my Redeemer, was, in my dying moments called by his matchless Grace to believe on him for a remission of my mountain of sins, and that cleansed by his precious blood I entered eternity with joy unspeakable and full of Glory.—In this happy state he died; the speaker ceased, and the congregation dissolved in tears of sympathy, in one general Anthem sung the hymn of Sovereign Grace. He who hath ears to hear, let him hear what the Spirit speaketh to the dying Believer.”

A CONSTANT READER.

For the Christian Monitor.

The whole human race is very properly divided into two great classes. The children of God, and the children of this world. The characters of these two classes, are as opposite in their natures as light and darkness. The principles by which they actuated, as different as good and evil. And the ends to which they lead, as distant as Heaven and Hell. Everlasting life, or everlasting death, awaits every individual of Adam's posterity. Yes, reader, to one of these classes you belong, and as fast as time can wing its silent flight, it is bearing you along to your eternal destiny. In the word of God, almost innumerable rules are laid down, by which you may try yourselves, and ascertain your standing. I beseech you to do it immediately, and do it faithfully. In the words of the Apostle, “give *all diligence* to make your calling and election *sure*.” To aid you if possible in this great work, (and I pray God to add the aids of his spirit.) I shall offer a few observations on I. John, IV. part of 7th verse. *Every one that loveth, is born of God.*

The love here referred to by the Apostle, is that great and fundamental principle in the christian character, without which it cannot exist. Whenever it fixes its residence in any heart, it gives a holy impulse to all its actions, a heavenly influence to all its affections. It raises the mind above the objects of time, and fixes it on God and Heaven. It is an emanation from the Deity himself, and

is the result of an holy impress of his image on the soul. Therefore “every one that *loveth*, is born of God.”

This love then being a sure criterion by which we can judge ourselves with safety, let us enquire more particularly, what are its operations; and the objects of its affections.

Its operations.

1. It tends to purity. “He that hath the hope that this love inspires, purifieth himself as God is pure.” By nature the heart of man is “a cage of every unclean bird.” All his desires, affections, and actions are polluted with sin, that abominable thing which God hateth. When his eyes are opened to see himself, he appears odious in his own sight. He can have no complacency in himself, only in proportion to his conformity to a God of purity. It then becomes his daily prayer, his constant endeavor, that he may be purified from all “filthiness of the flesh,” that he may be freed from all sin, and, in his capacity, be as pure as God himself is pure. “He that is born of God doth not commit sin. In this the children of God are manifest, and the children of the devil.”

2. It actuates to obedience. “For this is the love of God, that we keep his commandments.” Said our Saviour to his disciples, “by this shall all men know that ye are my disciples, if ye do whatsoever I command you.” A mere outward conformity to God's law, is not sufficient. The heart must be conformed. He that lusteth in his heart, in the sight of the heart searching God, hath committed an actual transgression. The Pharisees observed the letter of the law to an iota. And yet “I say unto you, unless *your* righteousness exceed theirs, you shall never enter into the kingdom of Heaven.” “He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.”

3. It leads to self denial. “For whatsoever is born of God, overcometh the world.” Those who are born from above, have a constant warfare to maintain, as long as they continue in the body. For the flesh is constantly lusting against the spirit, and endeavoring to bring it into captivity to the law of sin and death.

The humble christian, fears nothing so much as his own heart's lusts. The enemy from which he apprehends the most danger, lurks *within*. The world is constantly presenting its allurements, to draw forth these lusts into exercise. Temptations present themselves on every side, and with a dauntless obstinacy, plead for indulgence. It is, therefore, only by a course of continual watchfulness, mortification, and self denial, that the christian is enabled to hold on in his course, and at last to triumph over every foe. "He that is begotten of God, keepeth himself, and that wicked one toucheth him not."

4. It flows out in love to the brethren. "We know that we have passed from death unto life, because we love the *brethren*." Christians view each other as children of the same parent, members of the same family, parts of the same mystical body. Is one of their brethren in affliction and distress—they sympathize with him, and as far as possible alleviate his sufferings. If one of the members suffer, all the members suffer with it. Is one of their brethren in poverty—to him is extended the liberal hand of charity. In short, the christian spirit, is a spirit of brotherly love. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, the love of God dwelleth not in him."

The exercises of this love being *holy*, things of a holy nature, will be the *objects of its affection*.

He that possesses this love, loves holiness *wherever* he sees it, and the strength of his affection, is in proportion to the degree of holiness exhibited. God then being the most holy of all beings, is the *supreme* object of his affection. With the Psalmist he can say, "whom have I in heaven but thee, and there is none upon all the earth that I desire beside thee." He loves the attributes of God. In the immutability of his councils, in the unchangeableness of his love, is his strongest consolation, his only ground of hope. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." He contemplates the Omnipotence of God with pleasing emotions. Viewing himself, as he is by nature, fully bent on evil, and resolute for destruction, he rejoices

that there is one able to rescue him from perdition: that his "help is laid on one *mighty* to save:" on one "stronger than the strong man armed:" one who is able to subdue all his spiritual foes. The Omniscience of God, which is so terrible to the wicked, is his delight. Inasmuch as God is able to relieve all his distresses, and supply all his wants, he rejoices that they are all known to him: that he has such a high priest as can be touched with the feelings of his infirmities. When the world puts a wrong construction on his actions, or imputes them to wrong motives, he can appeal to God; "Thou knowest my heart." He is pleased with the sovereignty of God's providence. Whatever infinite Wisdom directs, he knows "is wisest, best." His happiest moments are when he can exalt God on the throne, and humble himself low at the footstool. "Be thou exalted, Oh! my God," is the language of every pious soul. All the moral perfections of God, his holiness, justice, and mercy to him are lovely. Christ also, the second person in the Godhead, is equally the object of his affection. "Every one that loveth him that begat, loveth him also that is begotten." The Saints also are lovely in his eyes. Wherever he sees the image of his Maker enstamped, it commands his esteem and veneration. The word of God is his delight. With the sweet singer of Israel he says, "Oh! how love I thy law: it is my meditation all the day. It is sweeter than honey to my mouth." The Bible to the christian, is more precious than all other books. He prizes it "more than gold: yea, than much fine gold." The *house* of God, is to him the very "gate of heaven. A day spent in the courts of the Lord, is better than a thousand elsewhere." The sabbath of the Lord is precious to him. It affords to him an opportunity to withdraw from the world, shut out its corroding cares, and hold uninterrupted communion with his God. It affords to him a striking emblem of that "eternal rest, that remaineth for the people of God." He delights also in the duty of prayer. It is the breath of his soul. Without it he languishes and dies. Often in his retired moments, his soul is elevated to Pisgah's top, and he gains a full view of the promised land, the heavenly Canaan. By

faith he feeds on "the clusters of Eshcol," and has a large foretaste of the joys of heaven. It animates his hope, fires his zeal, and he presses on with redoubled vigor, towards the "Mount Zion above."

Thus I have endeavored to point out some of the distinguishing traits of the Christian character. The subject affords an ample scope for self examination. As rational beings, as expectants of future bliss, we cannot search too thoroughly, the ground on which we build our hopes for eternity. Many no doubt have gone to the very gates of heaven with full confidence of admission, who have been saluted by the righteous Judge with these soul rending words, "I never knew you; depart." It is possible that we shall be of that dreadful number. Indeed if our character does not in a good degree resemble that which has been painted in this essay, it is highly probable that we shall. O Eternity! who can measure the length, the breadth, the height, or the depth of eternity? When millions of millions of ages have passed away, should the unhappy sufferer ask how long he is yet to endure the wrath of God, those hollow vaulted caverns would echo back Eternity! "Say ye to the righteous it shall be well with him, for he shall eat of the fruit of his own doings. Woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him."

JUVENIS.

CHRISTIAN MONITOR.

After having for some time intermitted our narrative of missionary societies, we shall shortly resume it; but deem it proper to state previously, some reasons why we have gone so much into detail on this subject.

The readers of the Monitor cannot but have observed that in various parts of the Christian world unusual efforts have, for several years, been made, and are now making, to extend the knowledge of divine truth, and diffuse "the saving health" of the gospel throughout all nations. In this labour of love the *people* of England have taken the lead; and are in fact doing more than all other Christian nations united. One of the most important missionary societies in the world is the society for missions to the East, established by the English Bap-

tists. The men who manage this institution in England, are men of enlarged views; and they have adopted measures of the greatest importance for carrying into effect their benevolent purposes. The most active and influential of their missionaries are also men of high intellectual endowments. They have made astonishing progress in acquiring a knowledge of eastern languages; into a variety of which they have made translations of the holy Scriptures, which to a very considerable extent have been circulated in Asia. But when we consider how many millions of inhabitants swarm in that quarter of the globe, and calculate the time that it will require, in pursuance of any measures heretofore adopted, to make known among them the gospel of salvation, our hearts sink within us at the prospect. Feeling thus, we are disposed to rejoice in any attempt to increase the resources, and enlarge the means of this institution. Accordingly when the Baptists in the United States, formed their society for foreign missions, intended, it is understood, to co-operate with their brethren in other countries, we were highly gratified, and from our hearts wished them "God speed."

The formation of a board of foreign missions among the congregational churches in N. England afforded us equal pleasure. Hereafter our readers shall have a full account of the proceedings of both these societies. They are mentioned here for the sake of observing, that our detail of missionary labours has been given, and will be continued, for the purpose of exciting, and continuing, and increasing an interest in the success of these noble institutions. They depend for their very existence upon the bounty of the pious and benevolent. And we presume that there can be no more effectual mode of calling forth the exercise of this charity, than a statement of the progress of true religion among the heathen. The conversion of every Hindoo is a powerful appeal to the understanding and the heart of all who hear of this important event; and, whoever may be instrumental in effecting the change, if we have the temper of Christians we shall rejoice in it; and the more, if we have in any way aided in this good work.

An union of efforts to christianize the

heathen may have a very happy effect in another way ; it may promote that brotherly kindness which is in part the glory of true religion ; and break down those walls of separation, which divide even the real followers of the Saviour.

In reference to both the effects above mentioned, we take a deep interest in the progress and prosperity of *Bible Societies*. And this, especially, as they are institutions in which the whole Christian world may unite, without any reasonable apprehension of collision. To the Bible we all appeal as the common standard of truth ; and from it Christians of every denomination deduce doctrines confessedly the same in all fundamental points. It is most delightful to contemplate the efforts that are now making in the whole Christian world, to send the Scriptures to all that are destitute of them—This however has become a common theme.

There is a view of this subject, which as far as I know has not yet been taken, of deep interest to us as a nation. I mean the connection which it has, or may be made to have with our national character. The Editor begs the serious attention of his readers to the following remarks on this part of the subject.

Every accurate observer of human nature knows the powerful effect of religion upon the human heart : it produces attachments which nothing can break, it calls forth affections which nothing can repress, and creates energies which nothing can subdue. As far, then, as a people is instrumental in propagating a principle so powerful in its operations, that people acquires a name and an influence which nothing else can give.

Let us, keeping this truth in mind, consider the present state of the world. And here the first object which strikes the view is the British and Foreign Bible Society. A gigantic institution which now commands a fund of not less than four hundred and fifty thousand dollars pr. annum. In the catalogue of its members we find a host of Dukes and Lords, of ministers of state, and members of parliament. In fact, it is a national society ; the funds of which are appropriated with astonishing liberality to all similar institutions throughout the world. Under its auspices, Bible Socie-

ties are springing up in every country in Europe, and are gradually extending through Asia, and Africa, not to mention in this connection, the United States. The British and Foreign Bible Society has its agents, that travel from one country to another, and erect new societies granting in one place a donation of three hundred, and in another, that of a thousand pounds according to circumstances. This is regarded, and justly too, as unexampled generosity. And the effect is this ; by the donation of one hundred pounds, this society secures to itself the most fervent gratitude, and the warmest attachment of probably a thousand friends. As the measures adopted by them meet with success, the number is increased. Already the world resounds with the praises of British generosity and piety. When in addition to this we consider that every year British missionaries are going forth, supported at the expence of the people, to propagate the gospel of Christ in foreign lands ; and that they are endeavouring and with the most encouraging prospect of success, to christianize nation after nation, we must be blind not to see that the operation of these causes, mighty as they are, will create an influence in favour of the people of England, of the most extensive and powerful kind. It will give to the inhabitants of that little Island a control, a power, a dominion of universal extent ; and in a very great degree proportioned to the prevalence of religion among the nations. For a long time the Editor has meditated deeply on this subject ; and the more he thinks, the more he is persuaded that it deserves most serious attention. But let him not be misunderstood. Far be it from him to permit any mean national jealousy to creep in, and influence his speculations. Far be it from him to suffer the malignant influences of foreign politics to warp his judgment or contaminate his feelings. He rejoices that the blessings of the gospel are, in the providence of God, sent to the benighted nations, be the messengers of this best gift of heavenly mercy who they may. Yet he cannot forbear wishing, and putting his whole soul into the wish, that his countrymen would also make this a national concern, and vie with their fellow Christians in foreign coun-

tries, with a holy emulation, in this labour of love. We are rising fast in rivalry with them, in those things which the mere worldlywise man thinks constitute national glory : why should we not emulate them in the blessed work of carrying the light of divine truth, and the consolations of the gospel, to the benighted nations of the earth ?

A few of the reasons why the Editor so devoutly wishes that this subject may excite a general interest in this country will be stated for the consideration of his readers.

1. *This is the land of religious liberty.* Here we are trained from our infancy to acknowledge no one as our master, but Christ. Every yoke is broken from our necks, and there is every reason to hope that the principles which prevail will have perpetual influence in this nation. Now missionaries going from among us, will carry with them the habits and sentiments of *their country* ; and wherever they succeed in planting a church, there they will naturally sow the seeds of religious freedom. This would be bestowing a blessing indeed ; worthy of Americans to confer.

2. Because our constitution prohibits Congress from legislating on the subject of religion, and we have no splendid national establishment, it has been represented that we are a nation of infidels. And there is reason to believe that many in various Christian countries have given credit to these calumnies ; and have, on this account, conceived strong prejudices against us, and against the form of our government. Now it seems to me highly important that the world should be convinced that we can be free and pious too ; that without governmental compulsion or rewards, we offer the unforced and unbought homage of our hearts to the God and father of our Lord Jesus Christ. It does seem to me that it would have a most happy effect for the *free citizens of the United States* to be seen taking a place with the foremost in the efforts now making to meliorate the moral and religious condition of the human family ; to raise our fellow men from the degrading superstitions of polytheism and idolatry, to the pure and spiritual worship of the common Father of all ; and communicate to them the "fulness

of the blessing of the gospel."

3. But in the views which the Editor has taken of this subject, he has reference, as before intimated, not only to the benefits thus to be conferred on the tribes and kindreds of the earth, but to the national character of the United States. This is a subject on which no man, who knows what the phrase, *my country*, means, can feel indifferent. The heart dilates at the very thought that wherever the ensign of America waves, it is associated, in the minds of all who behold it, with deeds of hardy enterprize, and heroic valor ; and with a conviction that they over whose heads it waves, have

"Hearts resolved, and hands prepared
The blessings that they hold, to guard"

But we wish that even more exalted and refined ideas may be added to this train of associations. Let American Christians arouse in all their energies, employ a part at least of their ever increasing resources in spreading the gospel among the nations ; and then, in whatever breeze the star-spangled banner of the union floats, it will remind all who see it of the blessings pronounced on those who turn many to righteousness, "who shall shine as stars in the Kingdom of Heaven for ever and ever ;" it will be thought an apt representative of a nation engaged in this labour of love ; it will typify not merely the triumphs of freemen over their enemies, but of heavenly light over earthly darkness ; of the *virtues* of the free and willing servants of God, over the *vices* of heathenism ; of the cross of our Lord and Saviour, over the powers of darkness.—This work is to be the work of the people—let the people then study the signs of the times ; let them follow the call of providence, and go forth to the work of the Lord ; and the period will arrive when "all nations shall rise up and call us blessed ;" in every land our name will be "as a sweet smelling savour ;" and every vessel will return to our shores, bearing the blessings and the thanks of souls ready to perish, that by our instrumentality were rescued from the jaws of ruin. Verily this is an object worthy of our highest and holiest ambition ; worthy of the united exertions of a nation of freemen.

Many, however, will be disposed to

laugh at all this as the wild project of an enthusiast. But let them consider that this work is already undertaken; that it is going on, and will proceed, whether we afford our aid or not. The question then is, whether *we the people of the United States*, will share in the glory, and reap our part of the reward; or whether we will leave it to others to acquire all the advantages that will result from the acknowledgment of them as benefactors of the human race. How can a citizen of America, feeling, as all ought to feel, his own honor, and comfort and happiness identified with that of his country, **restrain** the wish that a new scene of emulation may be exhibited to the world—and in this strife of love, this contention in brotherly kindness, we may at least,

“Set our foot as far, as who goes farthest?”

The object of the Editor, in all that he has said, is, in the first place, to recommend the formation at once of an **AMERICAN, AND FOREIGN BIBLE SOCIETY**; in which may be united the talents and influence, and resources of all christians of all denominations in the United States; and by which not only the destitute in our own country may be abundantly supplied, but the scriptures may be sent to every nation under heaven in their own language.

In the next place, if “I who am less than the least” of all God’s ministers, may take this office upon me, I would say to our Baptist and Congregational brethren who are engaged in the work of foreign missions, go on with renewed zeal and ardour in this great and good work. It is Heaven’s own cause, and it will prosper.—And let christians of every name arise and go forth in the strength of the Lord God, to perform his labour; and the time will come when the utmost bounds of the earth shall hear the joyful sound of salvation.

But it ought not to be unnoticed that to prepare us for acting the part to which providence seems now, loudly, to call us, there is need of particular and immediate attention to measures of *internal improvement*. The moral and religious state of our country requires our prayers, our vigilance, and our best efforts.—There are among ourselves thousands of “baptised” and unbaptised “heathens,”

whose situation is the more deplorable, because they sin against greater light, and more affecting demonstrations of divine love, than those who never heard the gospel. An active and enterprising spirit of improvement in respect to political economy has gone forth among us.—We have reason to hope too that the measures recently adopted for the intellectual culture of our countrymen will, when carried into effect, as we devoutly wish that they may, be productive of much good. We rejoice in these things, and render our humble tribute of thanks to the men who projected, and adopted these important measures. But still we know that “a man may have the abilities of an angel, and yet die a fool;” we are therefore deeply solicitous that, to the education which is about to be afforded to the people, may be superadded, that moral and religious discipline, which will restrain our young citizens from the paths of vice, and prepare them for the exhibition of such examples of virtue *here*, as dignify and exalt human nature, and for those high intellectual and moral enjoyments, which the beneficent God has reserved for all who are qualified to participate in them. This is said in the full belief that,

—The pulpit (in the sober use
Of its *legitimate, peculiar* powers)
Must stand acknowledg’d while the
world shall stand

The most important and effectual guard,
Support and ornament of virtue’s cause.

TO BE CONTINUED.

NOTICE TO CORRESPONDENTS.

We thank “A Constant Reader” for his communication, and shall be glad to receive many more in the same style.

We also acknowledge our obligations to our friend “Juvenis,” for his repeated favours; and hope that he will continue them.

“Pacificus,” will appear in our next.

We take this opportunity of making a general acknowledgment to our Correspondents; and solicit a repetition of their kindness. Any thing calculated to promote faith, charity and piety; or to advance the interests of sound learning among us, will be gratefully received. The Editor invites the co-operation of the candid, the liberal, and intelligent of every name, in diffusing through the country that knowledge which is able to make men wise unto salvation; and in calling into exercise those feelings and affections which exalt human nature, and qualify the subjects of them for that place

“Where saints in light our coming wait,
To share their holy happy state.”